ΠΑΡΑΛΕΙΠΟΜΕΝΑ.

REMAINES

On ſome Paſſages in

The REVELATION.

Whereunto are added

SEVERALL DISCOURSES

CONCERNING

The Holineſſe of Churches.

BY

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Diatribæ : a Continuation } on sundry Texts of Scripture mentioned in each Part.
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Churches, *that is,* Appropriate places for Christian worship.
Reverence of Gods House : *A Sermon at Saint* Maries.
Daniel's Weeks.
Παραλειπόμενα. Remaines on some passages in the *Revelation.*
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To which may be adjoyned,

Apostacy of the later times.
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Παραλειπόμενα.

REMAINES
On some Passages in The REVELATION.

I.

THE *Apocalyps* considered onely according to the naked Letter, as if it were a History and no Prophecy, hath marks and signes sufficient by the Holy Spirit, whereby the Order, Synchronisme, and Sequele of all the Visions therein contained, may be found out, and demonsttated, without supposall of any interpretation whatsoever.

II.

This Order and Synchronisme thus found and demonstrated (as it were) by *argumenta intrinseca*, is the first thing to be done, and forelayd as a foundation, ground, and onely safe rule of interpretation, and not Interpretation to be made the ground and rule of it.

III.

If the Order, Method and connexion of the Visions be framed and grounded upon supposed Interpretations, then must all Proofes out of that Book needs be founded upon begged principles, and humane conjectures: But on the contrary, if the Order be first fixed and setled out of the indubitable characters of the letter of the Text, and afterward the interpretation guided, framed, and directed by that Order; then will the variety of Expositions be drawne into a very narrow compasse, and Proofes taken from this Booke be evident, infallible, and able to convince the Gain-sayers.

IV.

This is the Method which I endeavoured to represent in my Scheme, and demonstrate in the Tractate annexed. In which therefore all Interpretation is set apart, and (as it were) disclaimed: and all the Reasons founded upon the bare letter of the Text, taking no notice at all of any event or interpretation, but leaving all at full liberty: onely reserved, the Order and Synchronisme which I represent out of the Text be no way violated thereby, and so let the Interpretation be what it may be.

V.

I dare not be confident that the Order and Series which I have deduced and represented, is, in no part thereof faulty or swerving: howsoever for the maine I am well perswaded, and that (if not this, yet)

yet) ſomething like it, ought to be thought on. But he that ſhall eſpie the errours of mine, I deſire him to ſhew me them by ſuch Arguments onely as my ſelfe make my grounds; namely, from the Characters which the letter of the Text affordeth, and not from Interpretation; becauſe Interpretation (as I ſaid) is to be fitted unto the Order, and not the Order to follow it.

V I.

But for examples ſake, yeild me a while that this which I have exhibited is indeed the true repreſentation of the Order and connexion of the Apocalypticall Viſions. See then how admirable the uſe thereof wil be for Interpretation; for, if we can once be aſſured of the meaning of ſome one principall Viſion: How evident then, and ruled will the way be from it to find and diſcover the reſt? Will it not be like a Mariners Card to guide our way in this myſticall Sea? For example: Are we aſſured what the Prophecie of the Whore of *Babylon* meanes? For here, here, I ſay, we muſt firſt pitch: And therefore (marke it) the Angel himſelf of purpoſe expounds this Viſion onely of all the Viſions the Scheme repreſenteth. Doe we know then what this meaneth? If we doe, then behold the Scheme, and ſee there what will follow: *viz:*

1. That all the Viſions contemporating with *Babylon*'s times, muſt be expounded of ſuch things onely as belong to the times of *Babylon*'s whoring.

2. All Viſions preceding muſt be interpreted of things foregoing it.

3. All Viſions following, of things to be after

it, &c: *Verbum intelligenti sat est.* What a number of obliquities, uncertainties, and varieties of interpretation will this cut off, and strike dead at a blow? It will be fetters and cords to hold in; yea, as a ginne to intangle our desultorious and shifting Interpreters, especially our Adversaries, who doe *susque deque invertere omnia.*

Considerations for the understanding of the Scheme.

I.

OMitting the Vision of *the seven Churches*, which is not generally granted to be a Prophecie. The whole Propheticall part of the *Apoc:* following, consists of Two maine Prophecies, both of them beginning their race at the same *Epocha*, or *terminus à quo*, of time: and concluding together likewise at the same Goale, or *terminus ad quem*; that is, they begin *ab iisdem carceribus*, (as we speak) and run *ad eandem metam.* The first of these, is, *Prophetia Sigillorum*, reaching from the 4. *Chap.* unto almost the end of the 10. which is represented in the upper-half of the Scheme. The second is, *Prophetia Libri*, beginning at the 8. *vers.* of the 10. *Chap.* and reaching to the end of the Booke; which is represented in the lower, or underhalfe of the Scheme: So that the Booke of *the Revelation* might fitly have been divided into two Tomes, and the second Tome to have begun at the 8. *verse*

8. *verse* of the 10. *Chap.* at these words, *And the Voise which I heard from Heaven* (viz: 4. *c.* 1. *v.*) *spake unto me againe* (*i.e.* begun anew) *and said, Take the Booke--- And I tooke the Booke--- And he said unto me, Thou must prophecie againe* (that is, begin a new Prophecie *ab ovo*) Consider it.

Certainly such a division would be most easie for interpretation, if also every severall Vision in each Tome was cast into a several Chapter or Section. And it cannot be denied, but the division of Chapters, especially in the New Testament being but *humani instituti*, is sometimes so ill ordered, that it doth much prejudice the Reader in understanding the meaning of the Holy Ghost.

II.

Now if the second Prophecie doe begin *ab ovo*, from the same beginning of time whence the *Seales* begun (and without doubt the *Seales* begin at the beginning of the *Apocalypse*'s time) and runs over anew those times which the *Seales* before traced, till it concludes with them; will not then this reasoning be very reasonable? *viz:* If the whole Prophecie of the Booke comprehends the whole time of that Prophecie of the *Seales*; then the beginning of the Prophecie of the Booke begins at the beginning of *the times* of *the Seales*. But the beginning of the Prophecie of the Booke in the Text, is *the surveying of the two Courts of the Temple*: The first Court *measured*; the second, *uncapable of measure*. One of these two then must begin at the begining where the *Seales* begun: But the second Court cannot, for it

synchroniseth with the Time of the Beast, *ergo* the former must: that is, the Inward Court (within which, the Temple it selfe stood) being capable of the Divine measure, must note some condition of things and times which forewent and preceded the Rising of the Beast, and the treading downe of the second and outward Court by the Gentiles: And; is there not as much need and use of a measure to distinguish of the different States of the Visible Church in the divers Times and Ages thereof, as of the differing Members of one and the same time? Consider it. And this granted, will open dore for discovery of farre more admirable matter than doth the confounding of both Courts into one Time. As for the state of the true Church in the times of Apostasie, we have three Prophecies:

1. *Mulier in deserto.*
2. *Duo testes lugubri habitu.*
3. *Virgineus Cœtus obsignatorum.*

And therefore that of the measured Court may be squared for an other use.

Aliter. If any part of the Booke prophecie begin at the beginning of Apocalypticall time, where the Seales begin, then certainly the first entrance thereinto (viz: *the measuring of the Inward or Temple-Court*) should have a share in this priviledge of the firstship. But that some of the sequent Visions of this second Prophecie doe begin at the beginning of Apocalypticall Time it is evident; namely, of the second Vision thereof, *Chap.* 12. *The twelve-starry-crowned Woman crying in travaile; and but then a bringing forth: And the* Draco Rufi-septi-

ceps

ceps *watching to devoure her Child as soone as it was borne*; was not this at the beginning? *ergo ut supra.*

III.

An in cap. 12. *idem sit ubique Draco, tum ut Septiceps, tum qui simpliciter ibidem Draco dicitur.*

Draco Septiceps in the 3. *ver.* and *Draco simpliciter* mentioned in the 4. *v.* are both one: for, the words run thus; *v.* 3. *And there appeared a great red Dragon having seven heads and ten hornes.--- v.* 4. *And his taile drew the third part of the starres,--- And the Dragon stood before the Woman which was ready to be delivered, &c.*

The same event succeeded upon the Battle of *Michaël* with the *Draco simpliciter dictus*, which followes upon the attempt of *Draco Septiceps*, to devoure the Woman's Child: to wit, *The flight of the Woman into the wilderness, v.* 6. *&* 14.

What if the one *(Septiceps)* be *Satan in concreto*, as he possessed the seven-headed Empire, as it were the Soule of that bloody Body: And the other which fights with *Michaël*, the same *Satan* still, but *in abstracto?* The first, Satan visible, persecuting the visible Church: The second, Satan invisible, fighting with the invisible *Michaël*, and yet the time of both the same, and so the same event consequent to both?

Aliud Problema de Michaële.

If this *Michaël* in the *Revelation* be the same with *Michaël* in *Daniël*, who should it then be? If *Christ* be this *Michaël*, why then saith *Christ*, *Dan.* 10. 13. Michaël *one of the chief Princes came to help me:*

and *v.* 21. *None holdeth with me in these things but* Michaël *your Prince?* For, that it is *Christ* which here speaks, will appeare by comparing his description in the 5, & 6. *verses* of that *Chap.* with *Revel.* 1.13. Compare also *Dan.* 12. 6, & 7. with *Rev.* 10. *ab initio ad v.* 7.

Napier would have *Michaël* to be the *Holy Ghost*; which if it be admitted, then those chief Princes whereof *Michaël* is said to be one, will be the Persons of the Trinity. May this stand? or will it help the conceit of the antient Chiliasts for *Regnum Spiritus?* But *Napier* thought not of any such matter.

IV.

The sealing of 144000. *Chap.* 7. *after the* 6. *Seale was opened*, seems not to be *Narratio de praeterito*, but *Cautio de futuro*; not a Narration of what had passed under the 6. Seales, but a Caution against a danger to come under the 7. For, the 7. Seale comming then to be opened, and being a Seale of destructions, lest the Servants of God might utterly be extinguished in those calamitous ruines and horrible mutations by the 7. Trumpets, they are in this manner secured by the Seale of providence and protection. 'Tis true, the Servants of God were in being before this Time, but not sealed with this Seale of protection untill those calamities fell upon the world, from which they were to be protected. So *Ezek.* 9. The faithfull Israëlites there and then sealed and marked in the foreheads, were in *Jerusalem* before that time of their marking; but not sealed and marked: but when destruction, and (as it is

is there called) *the slaughter-weapon* came upon the Land, from which the sealing was to secure them. Read the *Chapter*, where in *ver. 6.* the words are, *Slay utterly old and young, but come not neer any upon whom is that marke.* Just so here, *Chap. 7. v. 7. Hurt not the earth, neither the sea, nor the trees, till we have sealed the Servants of God in the foreheads.*

The words which begin the 7. *Chap.* confirme this order, μετὰ ταῦτα εἶδον, *After these things I saw:* which manner of transition I observe never used but when that which followes it, is in time after that which went before. After the vision of the present state of the seven Churches, the Seales [illegible]e for future, *Chap. 4. v. 1.* After the six Seales the 144000. *Chap. 7. v. 1.* After the 144000. the *Turba palmifera, ver. 9.* After *Babylon*'s riding the Beast, *Babylon*'s ruine, *Chap. 18. ver. 1.* After *Babylon*'s ruine, the Lamb's wedding, *Chap. 19. v. 1.* By this observation may be understood, μετὰ ταῦτα, *Chap. 15. v. 6.* For, there ends the generall description of the seven Vials: after whose performance, the Temple of the Tabernacle of the Testimony was opened. That which followes in the remainder of that Chapter, and the next is not *a continuance*, but *a returne* to a particular description of every Angels *performance*, which before was named but in generall.

V.

The seven Vials appeare by the Text to be the seven degrees of the ruine of the Beast: therefore they must begin where the Beast begins to fall. Now the Beast is to be very farre spent; yea, even desperately

rately gone to ruine, before the seventh Angel soundeth: see 11. *Chap.* 7. *v. usque ad* 15. For by that time the Witnesses shall finish their Sack-cloth-Testimony; and consequently the Beasts *potestas agendi* expire; because his time, and that of the Witnesses, is the same.

More particularly: Before the seventh Angel soundeth, the slaine Witnesses revive, and stand upon their feet; the partie of the Beast is terrified with it: Presently the Witnesses are exalted on high. A great Earthquake shakes the Beast's dominion; so that the Δικαστὴς of the City (perhaps the Deanrie or Decarchy of *Rome*) falleth thereby. A slaughter is made, and the whole remnant affrighted. By this time, and not till now the sixt Trumpet expireth, and the seventh Angel soundeth, *v.* 14. & 15. This made me place all the Vials save the last, within the time of the sixt Trumpet, as you may see in the Scheme. For the finishing Viall must needs belong to the finishing Trumpet. As for the rest: five of them at least must be powred out before the Beast can be in that desperate case before described. For his Kingdome was not full of darknesse, untill the fift Viall was powred out.

For the placing of the Vials all within the seventh Trumpet, there can be no Argument brought from the letter of the Text. The onely reason which might seeme to perswade it, is a supposed conveniency of proportion, that as the seventh Seale containes seven Trumpets, so should the seventh Trumpet containe seven Vials. But it should be considered that the Vision of the Vials is a part of the Book-

prophecie,

prophecie, and not of the Prophecie of the Seales: Which two Prophecies are alwaies diſtinctly carried: ſo that in the Book-prophecie is no relation expreſſed to the Seales, ſave onely for connexion ſake in the firſt Viſion, *Chap.* 11. which the *Holy Ghoſt* for that purpoſe throwes like a Weaver's ſhuttle quite through the warpe of the Seales: and therefore in the Scheme I expreſſe it throughout in red inke, that it might be diſtinctly diſcerned. But after this knitting and jointing them once by the ſixt Trumpet's finiſhing; and the ſeventh's ſounding, there is no relation expreſſed afterward. So likewiſe in the Prophecie of the Seales, that of the Booke is but once referred to, *viz.* by the 144000 ſealed ones, and their conſequent in the 7. *Chap.* and that alſo of purpoſe to ſhew the connexion of that Viſion of the Booke with the joint which begins the ſeven Trumpets.

If the ſeventh Trumpet muſt needs containe Sevens, it ſhould be rather the ſeven Thunders which we read to have roared after the ſixt Trumpet was expired, *Chap.* 10. But theſe were not to be written, nor like to be knowne till they be heard.

J. M.

M. Mede's

Mr. Mede's *Defence of his owne, and Anſwer to certaine Objections of a Friend.*

1.

FOr the extending the Phyſicall Analogy obſerved in the Vials, to a ſutable expoſition in the Trumpets, it followes neceſſarily. And for mine owne part, I had firſt obſerved it in the Trumpets, and obſerving the event in ſtory to be anſwerable there, I transferred the like unto the Vials afterward. For I ſuppoſed the Trumpets to import the ſeven-fold ruine of the Romane State; as the Vials did, the ruine of the Antichriſtian Beaſt, which aroſe out of the Imperiall diſſolution. That as the Antichriſtian Beaſt is an Image of the Cæſarean Empire, in the faſhion of its power and Regiment; ſo ſhould alſo the Ruine thereof in the Vials, carry a ſemblance of the Ruine of that other in the Trumpets, that it might be a true Image not onely of the Empire ſtanding when it ſtands, but of it falling when it was diſſolving. And this I take to be the true cauſe of ſuch agreement, between the Vials and Trumpets.

2.

De Atrio interiore menſurabili, ejuſque ad reliquas Prophetias ordine.

For the fetching of the Prophecie of the Inner Court, as high as the beginning of the Seales, my Argument

Argument was not: Some part of the Book-prophecie beginneth there, *Ergo*, this or that doth. In this largenesse I confesse it were sophisticall indeed. But I reasoned thus. Some part of the Book-prophecie beginneth there: *ergo*, the First doth: yet I grant, it followes not by Apodictical necessity, but it may perswade morally as a probability. For why should not the *Holy Ghost*, begining a new prophecie, be deemed to begin first with that Vision thereof, which fetcheth his beginning highest? Which will be the more perswasible if you consider, that this is one of the most methodicall Bookes in Scripture. But if the beginning of the Inner Court be coincident, and no higher than that of the Outward Court, it must then follow by that little you yeild me, That the Vision of the 12. *Chap.* fetches his beginning higher than it. For the Woman's Childbearing, her Travaile, her Delivery, with the Seven-headed Dragons Attempt, and the Battle of *Michaël*, you grant, and the Text evinceth, to be elder and before the Woman's abode in the Wildernesse: But the Woman's abode in the Wildernesse, the xlij. months of the Beast, and the xlij. months of the Outer Court begin all together, and at the same time. Therefore that which is elder to any of them, is elder to every one of them. Why therefore should not the Book-prophecie have begun rather, with this of the eldest beginning, unlesse that that, wherewith it begun, did fetch its beginning as high as it?

All this notwithstanding I confesse ingenuously, that your exceptions doe so farre weaken my Argument,

gument, that it appeares not to be of so sufficient strength as may force assent. But that which is enough to stagger a man in his owne Tenet, is not alone sufficient to eause him to embrace the contrary, unlesse the Arguments shewne for that part, doe appeare of more force and probability, than himselfe grounded upon. Otherwise a man may reply as he in *Terence* did to the Lawyers, *Probè fecistis, multò sum incertior, quàm dudum.* Besides, a probability stands in place of a Demonstration, till a greater probability can be brought to shoulder it out. Let me therefore acquaint you a little, what scruples arise in me, when I consider your Argument for the contrary.

You say, Saint *John* surveyed both the Courts together. For the measuring of the one, and leaving the other unmeasured, were at one time: *Ergò*, the things signified therein, both fall under one time.

Resp. 1. Here I consider first when a Representation is made, not by motion or action, but by a standing type or picture (such as is the fabrick of the Temple) though the parts may be viewed all at one time, yet may the thing signified by them, be of differing times: for in this case, order of place useth to signifie succession of time; for example, The Scheme I sent you may be comprehended at one view, and yet the parts according to their order of place, doe represent priority and posteriority of times. The Monarchicall Image in *Daniel*, was not by piecemeal, but all at once presented to *Nebuchadnezzar's* view, and yet the foure metalled parts thereof were types of foure, not coincident, but successive

cessive Kingdomes. So the seven Heads of the Whore-ridden Beast, in this prophecie, though seen at once, signifieth nevertheleſſe things not at once, some past, some present, some to come, five Kings fallen, the sixt present, and seventh to come.

In the Temple it selfe: the first Tabernacle or Holy Place was a Type of the œconomy of Redemption in the Church Militant, and the second Tabernacle, or the Holy of Holies, of the Church Triumphant in the Heavens; so Saint *Paul* to the *Hebrewes* makes the first Tabernacle the Type of the body of Christ; wherein being incarnate he suffered here below, and through which as through a first Tabernacle he entred within the Vaile, the Holiest Heavens, there to make intercession for us. Was there not here a priority and posteriority of times? why may not then the two Courts of the Temple, be types also of successive times, though Saint *John* viewed them at one time?

Indeed where the Representation consists in motion and action, I grant the case is otherwise; for here things done together in Vision are to be expounded of things to be performed together in signification. But the example we have in hand, is not of that sort; for the essence of the Type here, consisteth not in what Saint *John* himself did, but in that which was presented to Saint *John* in Vision; namely, the frame of the Temple with his two Courts. The first, such as might be measured with divine measure: The second, such as could not be measured therewith, being possessed and trodden downe by the Gentiles. As for S. *John*'s

acts

acts hereabouts, they are no other then such as whereby he was to informe himselfe concerning that which was shewed unto him. Neither is this the onely place where Saint *John* is bidden *doe something for his information and survay of the Vision shewed him*, vide *cap.7. v.13, 14. cap.10. v.4. cap.14.v.13. cap.19.v.9.*

Resp. 2. Secondly, neither were the Acts whereby the Apostle surveyed the two Courts, either one Act or two Acts at one and the same time, but severall Acts at severall and successive times. For first, the Text expresseth no more, but what the Angel bade Saint *John* doe, and not what Saint *John* did. Now it will not follow that that which was comprehended in one bidding, was therefore done at one time: for, that may be bidden with one act of bidding, which will require two or three acts in performing, and those too; such as cannot be done at one time. But perhaps you suppose there was but one onely Act commanded, to wit, to measure the Inner and not the Outer. Indeed if it were so, then it must needs be of one time; for if there be nothing here but the doing of a thing in one place, and not doing it in another, it cannot possibly be of divers times, because every positive implies his negative, and goes together with it. But if the words of the Text be considered, there will be found more in them than so, howsoever our Translation obscures it: for first, I conceive not Saint *John*'s survay of the two Courts, to be an act of meer separation, but rather of examination, (as the nature of measuring importeth.) Againe there is more to be done

to

to the 2d Court, then only not measuring it, that were but doing nothing to it, for the words of the Text are not, *leave out* (if therby you mean a pretermission only) but ἔκβαλε ἔξω, *i.e. cast it out*; the Vulgar hath *ejice foràs:* and *Beza*, though himself translates, *Exclude*; yet confesseth it is *ad verbum ejice foràs:* so that here we see a positive act commanded, and not a pretermission onely; and our Translatours when they turned it [*leave out*] expressed rather what themselves conceived, than what the words signified.

This considered, I understand it thus, that in this survay, Saint *John* was first to examine the Inner Court, which by its conformity to the Divine measure which he was to apply thereto, he should find to be sacred. That done, he was then in the next place to survay the Outer Court, which because he should find possessed by the Gentiles, and therefore not capable of the Divine measure, he was to cast out, that is, excommunicate, and pronounce unsacred and polluted, *vide Ezek.* 44.6,7,8. The summe of all this discourse is in a word, that howsoever I conceive the object of this Vision to consist indeed in the Representation of the Temple with his Courts, and not in the Act of Saint *John* informing himself about them: yet will neither of them both inferre a coincidence of time, but rather a succession of the things signified by them.

3.

Explicatio mysterii utriusque Atrii.

Now what materiall and profitable consequent

for the interpretation would enſue upon this order, which you ſay, you ſee not; if you promiſe not to object it to me, as a breach of mine owne Tenet (as you threaten at the very mention) I will, if I can, tell you. Not to make it the ground of my order, for which you ſee I bring other Arguments, but to counterpoiſe your affection, (if it be any) to that other expoſition, which may otherwiſe, though unperceived, ſecretly make the ballance of aſſent to propend one way more than another. If therefore the foreſaid order may be granted, the interpretation will be as followeth.

1. The Inner Court meaſured by the Divine Reed, is the viſible Church in its primitive purity, when as yet, Chriſtian worſhip was unprophaned, and anſwerable to the Divine rule revealed from above; which ſtate containes the whole time of Perſecution under the *Ethnique* Emperours; The Altar in this Court moſt fitly inſinuating the continuall ſacrifice of Martyrdome during the moſt part thereof.

2. The ſecond or Outer Court repreſents the ſtate of Apoſtaſie under the Man of ſinne, when the viſible Church being poſſeſſed by Idolaters, became in the publique worſhip ſo inconformable and unapt for Divine meaſure, that it was to be caſt out, and accounted, not as Chriſtian and Sacred, but prophane and polluted.

3. By the time expreſſed for the prophanation of the Outer Court, we may gather the time implied for the laſting of the purity of the Inner Court, and that in this manner.

4. It

4. It is demonstrated by *Villalpandus* out of *Ezekiel's* measures, That the largenesse of the Outer Court was such, that it contained the Inner Court three times and a half in quantity; *ergò*, the time of fourty two months, which the *Holy Ghost* allots to the Outer Court, should likewise containe the times of the Inner Court, thrice and a halfe: But if this be so, then the time allotted to the Inner Court, is twelve months, because the fourty two months of the Outer, containes it thrice and an half. Or thus, The time allotted to the prophanation of the Outer Court, is three yeares and a halfe; *Ergò*, the time implied for the measured Purity of the Inner, or first Court, must be one yeare, if the times hold the same proportion each to other, which the largenesse of the Courts did.

5. Now a yeare or twelve-months is 360 daies, according to the Caldean count of months *, and if you adde the 5. *dies Emboliſmales*, which they added alwaies to the end of their yeare (though they were reckoned in no month) it will be 365 dayes; which dayes Prophetically taken will informe us, That the Visible Church, continued in the primitive purity of Christian worship, answerable to the Divine measure; the space of 360 or 365 yeares. And is it not a matter of consequent to know, as well how long the Church continued pure and regular in Christian worship, as how long it was to be prophaned afterward by Gentilizing Idolatry? Nay, shall I tell you a strange conceit? Was it not this which the Devill harped upon, when (as S. *Austine* reports *) he made his Oracles give out, that

30 Daies to every Month.

*Lib. 18. Civit. Dei c. 53, 54. i.e. penultimo & ultimo.

the Christian Religion should last but 365 yeares (for so long, forsooth, *Peter* had inchanted the world to adore *Jesus of Nazareth*) but after this time once finished, it should be extirpated by the Gentiles. How thinke you? Doth not some body else study Prophecies as well as we? but I hope we shall understand them better: for the Devill was deceived in expecting a totall ruine of Christian Religion, and his malice made him forget what *Christ* said to *Peter, That the Gates of Hell should not prevaile against his Church.* And yet Saint *Austin** tells us, That he gained so much by this device, that many of the Gentiles would not be gotten to turne Christians till this time were expired, and that they saw their hopes frustrate.

* *Ibidem c. 54. sub finem.*

4.

But from what *Epocha* of time should this 360 or 365 yeares be reckoned?

An. Christi.

1.

33.

70.

94.

* * * *

If you will count the Embolism of 5. daies, then adde 5. yeares more to each of them.

Resp. There can be but foure *Epochaes*, *viz:*

1. Christ's Birth.
2. Christ's Passion, *Anno Dom.* 33.
3. The destruction of *Jerusalem*, *An.* 70.
4. The time of the *Revelation* of this Prophcie to S. *John*, *Anno* 94.

I would reckon from them all. Here now it succeeds. By the first you shall see, when the Christian worship began first to swerve from his wonted correspondency in the Divine measure, *viz: ab an. Christi*, 360*. All our Divines confesse, that about this time, and not till this, began the Idolatry of Saint-worship, and Reliques, first to enter. By the two

two next Periods, *An.*393*. & 430*. you have the degrees how Apostasie palpably increased. By the last Period, *Anno* 454*. you shall see the time when the measured Church, together with the Westerne Empire † quite expired, and from that time forward was to be reckoned as prophane and polluted.

† For *Genseric*us took *Rome* the year after; nor was there any afterward that may be truly accounted Emperour, though some Tyrants scuffled for that name some few years after.

Observe one thing more. The œcumenicall Councell of *Nice*, fell within the compasse of the first Period, before the Church yet swerved. The Councell of *Constantinople* fell within the second. The Councell of *Ephesus* in the end of the third. The Councell of *Chalcedon*, in the end of the fourth or last Period. Thus farre we professe our subscription to the decisions of œcumenicall Councels; but after this time, *Ejice foràs*, it is no longer measured, therefore take heed of measuring by it. And all this is as evident in story, as any exposition of this Booke whatsoever. I doe but briefly point out, what I have thought much more of, and could perhaps set forth more accurately, but that I account all this and the rest, as vaine, if the order I ground upon, appeare not well founded upon the Text it self.

Thus have I dilated somewhat largely upon this point, because I desired fully at once to represent my conceit unto you, and will not hereafter say any more of it *pro* or *contra*; but leave that which hath been communicated by us both, to be at leisure considered by both, till God shall to either of us reveale, what we may resolve to be his truth. *Vale.*

Cap. x x.

Sir,

BEcause this 20 Chapter *containes matter of speciall moment, I will use the leave you gave me to represent in your void Paper distinctly, but briefly, what I could hitherto conceive of this Mystery.*

1. THat this Reigne of *Christ* here described is after the times of Antichrist, (if either the Beast or False Prophet be He) is apparent without interpretation, both because all those times the Old Dragon *Satan* was not tied up, but at liberty to seduce the Nations, and because (*verse* 4.) one sort of those who should Reigne with Christ 1000 yeares are said to be such as had not worshipped the Beast, neither his Image, nor had received his marke upon their foreheads, or in their hands, which necessarily presupposes the Beast, his Image and Marking to have then already been.

2. What the Quality of this Reigne should be, which is so singularly differenced from the Reigne of Christ hitherto, is neither easie nor safe to determine, further then that it should be the Reigne of our Saviour's Victory over his Enemies, wherein Satan being bound up from deceiving the Nations any more till the time of this Reigne be fulfilled; the Church should consequently enjoy a most blisse-

full

full peace, and happy ſecurity from the hereticall Apoſtaſies and calamitous ſufferings of former times. But here (if any where) the knowne ſhipwracks of thoſe, who have been too venturous, ſhould make us moſt wary and carefull, That we admit nothing into our Imaginations which may croſſe or impeach any Catholique Tenet of the Chriſtian Faith: as alſo to beware of groſſe and carnall conceits of an Epicurean happineſſe miſbeſeeming the ſpirituall purity of Saints. If we conceit any *Deliciæ*, let them be *Spirituales*, which Saint *Auſtine* confeſſeth to be *Opinio tolerabilis, & ſe hoc opinatum fuiſſe aliquando, lib.*20. *De Civit. Dei, cap.*7.

3. The preſence of *Chriſt* in this Kingdome ſhall no doubt be glorious and evident: yet I dare not ſo much as imagine (which ſome Antients ſeem to have thought) that it ſhould be a viſible converſe upon earth. For, the Kingdome of Chriſt ever hath been, and ſhall be *Regnum Cœlorum*, A Kingdome whoſe Throne and Kingly Reſidence is in Heaven. There he was inſtalled when he ſate downe on the right hand of Majeſty on high, *Heb.*1. And there, as in his proper Temple, is continually to appeare in the preſence of his Father, to make interceſſion for us, *Rom.* 8. 34. with *Heb.* 9. 24. Yet may we grant he ſhall appeare and be viſibly revealed from Heaven, eſpecially for the calling and gathering of his antient People, for whom in the dayes of old he did ſo many wonders. This S. *John* in this Booke, as our *Saviour* in the Goſpel, ſeems

to intimate by joyning those two Propheticall passages of *Dan.* and *Zach.* in one expression, *Behold he commeth in the clouds, and every eye shall see him, and they also which pierced him.* The first part (which our *Saviour* expresses more fully by the signe of *the Sonne of Man comming in the clouds of Heaven, &c.*) is *Daniels* in *a Vision of this Kingdome* we speak of. *Behold* (saith he) *one like the Sonne of Man came with the Clouds of Heaven, And there was given him Dominion, and Glory, and a Kingdome, that all People, Nations and Languages should serve him.* The other part is out of *Zachary* prophecying of *the Re calling of the Jewes: And I will powre upon the house of* David *and upon the Inhabitants of* Jerusalem, *the spirit of grace and supplication, and they shall look upon me whom they have pierced.* Though these words of *Zachary* are not in our *Saviour*'s expression, but instead thereof, that which immediately followes upon them, *That all the Tribes of the Earth* (or Land) *should mourne.* Now I cannot understand how these two Propheticall passages should not have the same meanings when our *Saviour* and his *Apostle* alledge them joyned, which they have in their Authours expressed apart; or being expressed together as one, should not be fulfilled at once. By such a miraculous apparition of *Christ* from Heaven was Saint *Paul* converted. And I hope it is no heresie to think, That the whole Nation of those Zelotes against *Christ* may be converted by as strange a meanes as was that one Zelot of their Nation.

4. Those who shall be Partakers of this Kingdome

dome are described to be of two sorts: 1. The deceased Martyrs, who (as farre as I can yet understand it) shall resume their Bodies and Reigne in Heaven. 2. Such of the living as have not worshipped the Beast, nor his Image, neither received his marke, &c. These shall Reigne on Earth. For so I construe the words: *I saw the Soules of them that were beheaded for the witnesse of* Jesus, *and for the word of God, and (subaudi,* I saw) *those which had not worshipped the Beast, nor his Image, nor had received his marke upon their foreheads, or in their hands, and they lived* (that is, the Martyrs) *and Reigned* (that is, both of them) *with Christ* 1000 *yeares.*

5. Under the second sort of those Reigners, together with the Virgin-Christians of the *Gentiles* (who are the surrogate *Israel*) I would in a particular respect understand the Nation of the *Jewes* then converted to the Faith of *Christ*, who comming in toward the end of the day may above all others be said to be Those who had not worshipped the Beast, neither his Image, nor had received his marke upon their foreheads, or in their hands; which most of the Christian *Gentiles* had done: and therefore at the time of their cleansing (*Cap.*15. *ver.*2.) are rather described, *Those that had gotten the victory over the Beast, and over his Image, and over his marke, and over the number of his Name.*

6. *The Rising of the Martyrs* is that which is called *the first Resurrection*, being as it seems, a prerogative

gative to their sufferings above the rest of the Dead, who as they suffered with *Christ* in the time of his patience; so should they be glorified with him in the Reigne of his Victory before the *Universall Resurrection* of all. *Blessed and holy are they, who have part in the first Resurrection, for on them the second death hath no power*; namely, because they are not *in Viâ*, but *in Patriâ*; being a *prerogative*, as I understand it, of this first sort of Reigners onely, and not of the second. Thus I yet admit the first Resurrection to be Corporall as well as the second, though I confesse I have much striven against it, and if the Text would admit another sense lesse free of Paradox, I had yet rather listen unto it, but I find it not. Howsoever to grant a *particular Resurrection* before the *generall* is against no Article of Faith: For, the Gospel tells us, *Mat.27.v.52,53.* That at our Saviour's Resurrection, *The graves were opened, and many bodies of the Saints which slept, arose, and went into the holy City and appeared unto many.* Neither was the number of them a small number, if we may credit the Fathers, or the most antient Records of Christian Tradition: For, of this was that famous saying, *That Christ descended alone, but ascended with a multitude*: which is found in the heads of the Sermon of *Thaddeus*, as they are reported by *Eusebius* out of the Syriack Records of the City of *Edessa*, (*Lib. 1. cap. ult.*) in *Ignatius*'s Epistle to the *Trallians*, and in the Disputation of *Macarius* Bishop of *Jerusalem*, in the first Generall Councell of *Nice*, also in *Cyrill*'s Catechisme; nay, this *Cyrill* of *Jerusalem*, *Chrysostome*, and others, suppose

suppose this Resurrection to have been common to all the Saints that died before our Saviour (see the Bishop of *Meath*, *De Limbo Patrum.*) Howsoever it be, it holds no unfit proportion with this supposed of the Martyrs. And how it doth more impeach any Article of our Faith to think that may be of the Martyrs, which we believe of the Patriarchs, I yet see not.

7. The *second Resurrection* to be after the end of the 1000 years, *Justin Martyr* by way of distinction calleth, Τὴν καθολικὴν καὶ αἰωνίαν ὁμοθυμαδὸν ἅμα πάντων ἀνάστασιν, the eternall and universall Resurrection of all together; namely, in respect of the former which was particular and but of some. And that it is common both to the Holy and to the Wicked, and not of the Wicked only, may appear, in that there are two Books opened for the Dead, (*ver.* 12.) whereof one is *the Booke of Life*, which argues two sorts of Dead to be judged. Nor can I imagine how it can be otherwise unlesse all the Just which live during the 1000 yeares be supposed to be immortall; which is a paradox I dare not admit, understanding not that all the Individualls, but that the body of the Church here on earth should successively Reign with Christ her Lord a 1000 years. Besides the attempt of the Nations after the Devil's loosing argues a state subject to mutability. As for those words of *v.*14. which seem to intimate no other Dead then judged but the Wicked, because it's said, *That Death and Hades were cast into the lake of fire*, which is the second Death; I suppose

poſe nothing elſe is meant thereby, but that Death was now quite vanquiſhed, and that there ſhould be no more death of body and ſeparation of ſoule, but onely the ſecond Death: As if it had been ſaid, *Death* and *Hades* are now confined onely to the Lake of Fire which is the ſecond Death; but the former Death of Bodies in the Grave, and the ſtate of ſeparate Soules in * *Hades* was no more.

* *Hades* is properly the place of ſeparate Souls whether good or bad after death.

8. For *Gog* and *Magog* who after *Satan*'s looſing, and before the Laſt Reſurrection ſhall gather together againſt the Camp of the Saints and the Beloved City, it cannot be literally underſtood of the Nations ſo called in the Old Teſtament: For, there *Gog* the Prince with the People of *Magog* come out of the North parts where the poſterity of *Magog* was ſeated. But *Gog* and *Magog* here are ſaid to be Nations which are in the foure quarters of the earth. As therefore the Apocalypticall *Babylon* is not *Babylon* in *Chaldea*, but a Countertype thereof, moſt like for univerſall Ambition and Metropolitanſhip of ſpirituall Fornication: ſo this Apocalypticall *Gog* and *Magog* is not the *Gog* and *Magog* of the North, but a Countertype of them which ſhould after the ſame manner attempt againſt the Beloved City then, which the Scythian *Gog* and *Magog* (I meane the Turke) doth againſt the Church of the Gentiles now, and muſt before his laſt Ruine attempt againſt *Iſrael* at their returne. And if there ever be an Antichriſt, ſuch as the Fathers deſcribe, now will be the moſt likely time for him, when the Devill is looſe but for a little ſeaſon.

Mr. Mede's

Mr. Mede's *Animadversions upon divers passages of Mr.* Wood's *Commentary upon the* Revelation.

Mr. *Mede*,

IF I mistake not your meaning, this accommodation of Trumpets appeares to me, very much in the point of Time; For, it makes the 3 first Trumpets to begin at the same instant, and all to be concluded within the sixt Seale: Nay, if the sixt Seale be the wounding of the Romane soveraignty by the Barbarians *, they will begin before it. For the Councell of *Nice* wherein *Arrius* (whom you make the falling Starre) was condemned, and where Contention among Church-men (your first Trumpet) burst forth, and Ambition (your second Trumpet) was broached; this Councel was held, *An.* 325. within two yeares after *Constantine* was sole Emperour. But the wounding of the Empire by the Barbarous Nations (your sixt Seale) began not till after *Julian* 365. and you make not the main stroke thereof till 410. By which times the Arrian heresie was well cooled: For, it cannot be said that the Barbarous Nations defaced the Romane Majesty in the dayes of *Constantine*, who was a glorious, and (when he once reigned alone) a most peacefull Emperour. And for *Diocletian* that bloody Persecutor before him, he was a most powerfull and victorious Emperour, in whose time the Romane Empire was more

Answer to M. *Wood*'s speciall accommodation of the foure first Trumpets, *ch.* 8.

*, *Viz*: the Trumpets.

more dreadfull to the Neighbours, then it had been many years; yea, almost Ages before.

I observe also a further confusion of the three Trumpets among themselves: For, *Arrius* whom you make the falling Starre in chief, and so the Head of your third Trumpet, will in time rather challenge to be the first of the three: For, the Arrian heresie began before, and occasioned the calling of the Councell of *Nice*, where you first begin that Contention and Ambition, which you make the first and second Trumpet.

I had rather therefore yet continue my opinion, that the great Earthquake of the sixt Seale, should be that intestine change of the Romane State begun with *Constantine*, and fully setled with the death of *Julian*: For, an Earthquake implies not a Destruction, but an extraordinary Alteration and change of the face of things, as an Earthquake changeth the posture of the earth by depressing hills and exalting vallies, turning the channels and course of rivers, and such like. And was there not here the whole Politique Government as well as the Religion altered, the Imperiall Seat removed, the Distribution of Provinces & Offices new moulded? &c. And though Christian Religion be of it selfe a perfection, yet the introducing thereof turned the former state of the Empire topsy turvy, when the low and trampled Vallies arose into Mountaines, and the haughty Mountains were laid as low as the Vallies. How many Hills & Islands were by this means displaced? And if the Roman Gods be any of the Stars or Hills here mentioned, we need not go farther

ther for an Expoſition of this Earthquake, and the ſhocke it cauſed in the world.

Now if this be granted to the right accommodation of the ſixt Seale, then will the Trumpets of the ſeventh follow in their due Order, according to that Expoſition of the foure firſt Trumpes, which you related even now as your Friends, who yet is farre from deſerving and acknowledging that Deſcription you there give him.

J. M.

Anſwers to his Reaſons, whereby he proves, That the Vials are immediate consequents of the ſeventh Trumpet.

1. THE firſt Reaſon methinks were ſatisfied if only the laſt Viall fell within the ſeventh Trumpet: For, the third Woe, I take to be that Battle of the Great Day of God Almighty under the ſeventh Viall: which, *ergò*, I grant to be concurrent with the beginning of the blaſt of the ſeventh Trumpet not yet blowne. But the other Vials I ſee no reaſon why they may not be referred to thoſe Beginnings of the Ruine of the Beaſt, and exaltation of the Undefiled Church deſcribed, *cap.* 11. *ver.* 11, 12, 13. which is before the ſecond Woe or ſixt Trumpet be expired.

2. It is true that the Temple is not opened in Heaven

Heaven till the ſeventh Trumpet ſoundeth. But I thinke alſo that it ſhall not be opened till the ſeven Plagues of the ſeven Angels are fulfilled: For, is it not expreſly ſaid ſo, *cap.*15.*v.ult. And the Temple was filled with ſmoke, from the glory of God and from his power, and no man was able to enter into the Temple till the ſeven Plagues of the ſeven Angels were fulfilled?* ſo I underſtand it as having reference by way of Antitheſis to that in 6.*v.* --*The Temple of the Tabernacle of Teſtimony in Heaven was opened, viz:* when the Angels had done their Execution, and the Harpers ended their Song of Deliverance. Wherefore I grant not that the ſeven Angels come forth of the open Temple. But ſuppoſe thoſe ſix firſt Verſes of that Chapter to be a generall Deſcription of the Vials with the ſtate of the Church under them newly waſhed in the glaſſy laver of the Temple, and yet ſtanding upon the brinke or brims thereof chaunting a Song of another *Exodus* like that of *Iſraël*, with the concluſion whereof, *the Temple of the Tabernacle of the Teſtimony in Heaven is opened, that thoſe might enter which before could not.* In the following Verſes, beginning, *And the ſeven Angels came out, &c.* the Apoſtle reſumes the Viſion *ab ovo*, to make a more particular Deſcription of the ſeven Angels Executions which before he but generally touched, but now tells their attire, whence they had their Vials, & what was every one's Plague in particular, to the end of the next Chapter; which is therefore ill ſevered from the three laſt Verſes of this 15. Chapter. And, note that the *Complutenſis Editio* reads not the 6.*v.* of this *Chap.*

And

And the seven Angels came out of the Temple; but, ἐκ τοῦ ἱεροῦ, *out of Heaven.*

3. The *Vials*, as I take it, are called, *the seven last Plagues*, in reference onely to *the seven Trumpets*, which are *the seven first Plagues*; the first, *ruining the old Beast*; the last, *destroying the new, which is Risen out of his Ruines.*

J. M.

Mr. VVood's *casting up of the Numbers which agree with the subjects of the seventh Trumpet.*

THE first gathering of the Jewes, 1653. to come 28 yeares.

The utter ruine of the Turke, 1696. to come 71 yeares.

The first setling of the Jewes, with the ruine of the first Resurrection, 1698. to come 73 yeares.

The blast of the seventh Trumpet, 1670. to come 45 yeares.

The continuance of the Vials powring, 0028---

The number of the Beast's Name, 1666---

Cap. xiv.

Mr. Mede,

THis Viſion of the ſealed Ones I begin and end with the times of the Beaſt, taking them for the ſame with thoſe, who ſealing began with the beginning of the * ſeventh Seale; with which Seale I alſo begin the Times of the Beaſt, ſuppoſing that Sealing there was purpoſely interlaced to be ſpared with the Viſion here, that thereby we might know in what part of the Seales to fix the beginning of the Beaſt: to which no Character of the whole Book will direct us, but onely the Parallell of the ſealed Number, beginning and contemporary with the ſeventh Seale (*cap.* 7.) and here againe reiterated as beginning and contemporary alſo with the Beaſt.

* Cap. 7.

For the Accommodation, I underſtand it to be a Deſcription of the Faithfull and undefiled company of Chriſt, under the polluted times of the Antichriſtian Beaſt: who are deſcribed, 1. By their Head, the true Lamb Chriſt Jeſus, and not he that had Horns like a Lamb, but ſpake like the Dragon. 2. By their place, which was even Mount *Sion*, that elevated and conſpicuous part of the world, where Men viſibly profeſſed the Name of Chriſt, and where his Apoſtles had once founded him that Temple, which now Antichriſt uſurped. Nor were theſe faithfull Ones tied to any part of this Mountaine above other, (as Antichriſt's Followers were

to

to their *Cathedra Petri)* but they follow the Lamb whither ſoever he goeth. 3. By their worſhip in praying and praiſing God, wherein they were undefiled Virgins, not polluting themſelves with the Mother of Fornications, though their religious Song ſeemed a new one, and was ſuch as none could ſing but themſelves.

This is the generall deſcription of their ſtate during the whole time. After which followeth that which paſſed between them and the Followers of the Beaſt in their later time: which is twofold, 1. Preaching and Admonition under three Angels. 2. Followes the Acts of Execution, which are two: 1. Of a Harveſt, wherein Chriſt their Maſter and Lord of the Harveſt ſends forth Labourers into his overgrowne field, and reaps it: which I underſtand of the preſent Reformation, wherein our Lord hath gathered his Wheat out of that field of Weeds, and bound it together in new Erected Churches. Next after this Harveſt comes the Vintage, an Execution of Vengeance, as ſoon as the Grapes are once blood ripe. This Execution is yet to come, though it ſeems not farre off: For, the Reapers bring little Wheat home of late, whereby it ſhould ſeem that Harveſt is in a manner done, and the time of Vintage a comming. This is the ſumme of what I have as yet conceived of this Viſion.

J. M.

SUppoſing this Vintage to be yet to come, I am much inclined to thinke that this M.DC. furlongs without the City, ſhould be a Deſignation of *Peters* Patrimony, or the Demeaſnes of the Church, which in the longeſt extent thereof from the Walls of *Rome* to the River *Po* is exactly M.DC. furlongs, or 200 Italian miles: whereby it is probable that the Popes owne Territories may prove the Cock-pit of this Execution, whither Chriſt as into a Vine-preſſe will from all parts gather the bloody Grapes, when he meanes to tread them.

The

The Mystery of St. Paul's *Conversion:*

OR,

The Type of the calling of the Jewes.

1.

PAUL, Among the Sons of Men, the greatest Zelot of the Law, and Persecutour of the way of Christ.

2.

Paul in the hight of this his zeale, and heat of his persecuting fury, found mercy and was converted.

3.

Paul converted by meanes extraordinary, & for manner strange. Not as were the rest of the Apostles by the

1.

THE Jewes among the Nations most obstinate Zelotes of Moses, *and the most bitter Enemies of the Followers of Christ.*

2.

The Jewes though persisting unto the last in their extremity of bitternesse and mortall hate to Christians; yet will God have mercy on them, and receive them again to be his People, and be their God.

3.

The Jewes not to be converted unto Christ, by such means as were the rest of the Nations, by the Ministrie of Preachers sent unto them, Isa. 59. 1. & 4. 5.

Dan. 7. 13. Zach. 12. 10. 1 Mac. 2. 8. Matth. 23. 39. & 24. 27, 30.

but by the Revelation of Christ Jesus in his glory from Heaven, when they shall say, not as when they saw him in his humiliation, Crucifie him; but, Blessed is he that comes in the name of the Lord. Whose coming then shall be as a lightning out of the East, shining into the West, and the sign of the Son of Man shall appeare in the clouds of Heaven, and every eye shall see him even of those which pierced him, and shall lament with the Spirit of grace, & supplication, for their so long and so shamefull unbeliefe of their so mercifull Redeemer.

Ministrie of any Teacher upon earth, but by visible Revelation of Christ Jesus in his glory from Heaven, the light whereof suddenly surprising him, he heard the voice of the Lord himselfe from Heaven, saying, *Saul, Saul*, why persecutest thou me?

4.

This Revelation of Christ from Heaven like to be most apparant to the Jewes in all places where they are dispersed, but not so perhaps to the Gentiles with whom they live. The light of his glorious presence shall be such as the whole world shall take notice of, but those onely to see him and heare his voice who pierced him.

4.

Those who accompanied *Paul* at the time of this apparition, saw the light onely, and were amazed, but *Paul* alone saw the Lord, and heard the voice which he spake unto him.

5.

5.	5.	
Paul no sooner converted, but was immediatly inspired with the knowledge of the mysteries of Christ, without the instruction of any Apostle or Disciple, for he received not the Gospel which he preached, of Man, neither was he taught it but by the Revelation of Jesus Christ. He consulteth not with the rest of the Apostles, but after 14 yeares preaching communicated to them the Gospel which he preached among the Gentiles, who added nothing unto him, but gave him the right hand of fellowship.	*The Jewes together with their miraculous calling, shal be illuminated also with the knowledge of the mysteries of the Christian Faith even as it is taught in the Reformed Churches, without any Instructers from them or Conference with them; and yet when they shall communicate their faith each to other, shall find themselves to be of one communion of true beliefe, and give each other the right hand of fellowship.*	Isa. 54.13 Jer. 31.34
6.	6.	
Paul the last called of the Apostles.	*The Jewes to be called after all the Nations* in orbe Romano, *or in the circuit of the Apostles preaching.*	
7.	7.	
Paul once converted, the most zealous and fervent of the Apostles.	*The Jewes once converted, the most Zealous and fervent of the Nations.*	Zach. 13.

8.

Till the Calling of the Jewes, the generall Conversion of the Gentiles not to be expected, but the receiving of Israël *shall be the riches of the world, in that by their restitution, the whole world shall come unto Christ.*

9.

The miracle of the Jewes Conversion so much the more powerfull to convert the Nations of the world, not yet Christians, by how much their opposite disposition is more universally knowne to the world, than was Saint Paul's; *and by how much the testimony of a whole Nation, living in so distant parts of the world, of so divine a miracle as a Vision, and Voice from heaven exceeds that of Saint* Paul, *being but one Man.*

10.

May not the Jewes likewise reprove (if not more) the Church of Rome, *the chiefe of Christian Churches, for symbolizing with Gentilisme?*

8.

Till *Paul* was converted, the Gospel had small progress amongst the Gentiles, but when he became their Apostle, it went forward wonderfully.

9.

The miracle of Saint *Paul*'s Conversion, the person so uncapable, till then a Persecutour, and most bitter Enemy of Christians, the manner so wonderfull as by an apparition, & voice from Heaven, was a most powerful motive, to make all those who heard, and believed it, Christians; and therefore so often by S. *Paul* himselfe repeated.

10.

Paul reproveth *Peter*, one of the chiefe Apostles, for symbolizing with Judaisme.

S. *Paul*

S. *Paul* to *Tim.* 1 Ep. c. 1. v. 16.

Howbeit for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long suffering, for a Patterne to them which should hereafter believe on him to everlasting life.

FINIS.

SEVERALL DISCOURSES

CONCERNING

The Holinesse of Churches.

BY

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M. DC. L.

1. *Concerning Holinesse of Churches.*

In a *Letter* to a Friend by way of Answer to a Reply of his, objecting to a former of mine.

THere is a three-fold Holinesse to be found in Scripture; or if you will, the word *Holinesse* is there used in a three-fold notion, which I would distinguish thus:

1. *Essentiall Holinesse.*
2. *Holinesse of Integrity.* And,
3. *Relative Holinesse.*

Essentiall Holinesse is that whereof *God* is called *Holy:* as *Sanctus Israëlis.* 1. *Israëlis Deus juxta illud,* 1 Sam. 2. 2. *Non est Sanctus sicut Dominus, neque enim est alius præter te, & non est Deus* כאלהינו *sicut Deus noster:* For, this Holinesse is God himselfe, his Essence, his Divine Majestie, whence all other Holinesse is derived, not any inherent attribute differing from him; as in created subjects.

Holinesse of integrity is that which the Greeks call, ὁσιότης, the Latins *Sanctimonia,* and may be described *a state of righteousnesse,* or *of purenesse and cleannesse from sinne.* This is that Holinesse whereof the Apostle speaks, *Heb.* 12. *Without Holinesse no Man shall see God.* And whereof we call such as feare God and eschew evill, *Holy Men.* Of this kind of Holinesse,

Holinesse nothing is capable but reasonable Creatures, *Angels and Men.*

But there is a third kind of Holinesse, *Relative Holinesse*, being nothing but a state of Relation of peculiarity to Godward, either in respect of presence, or propriety and dominion. Of presence, when God is peculiarly and in a speciall manner present, as when he appeared to *Moses* in the flaming bush, *Exod.*3.5. *Exue calceamenta tua de pedibus tuis; locus enim in quo stas terra sancta est.* Of propriety, when a thing being dedicated or consecrated to the Divine Majesty, the propriety thereof becomes so his, as it is no longer ours: For, thus to be Gods, is to be his in a peculiar manner, and not as other things are: For, otherwise it is true, *the whole earth is the Lords and the fulnesse thereof, the world and those that dwell therein.* Of this Holinesse any thing is capable, that is capable of peculiar relation unto God; Persons, Places, Times, and Things; and is that which the Greeks properly call, ἱερὸν, the Latines, *Sacrum*: whence we say, *loca sacra, tempora sacra, personæ sacræ, res sacræ; Loca sacra*, as the place abovesaid, where God communicated himself to *Moses*, as Temples and Churches; in which (*N.B.*) both these relations concurre, both of *Divine presence* and *Divine propriety*: for, it is both Gods House, as being dedicated to his Name; and the place also where God is wont to be present with the Sons of Men in his Word and Sacraments. *Tempora sacra*, as the Lords Day, and other holy and festivall times. *Personæ sacræ*, as our Priests and Clergy. *Res sacræ*, any thing besides these which we

Whence Luk.2.22. for that in the Law, *Whatsoever openeth the Wombe is mine*, is quoted, *Every Male that openeth the Wombe shall be called Holy unto the Lord.*

we offer and dedicate unto God. If any shall except that in the Old Testament indeed, this Holinesse had place, but in the New there is no such thing. I would encounter him thus, If any place under the Gospel may be more peculiarly the place of Divine presence than every place: If any thing under the Gospel may be more peculiarly Gods, than every thing, then hath this kind of Holinesse place in the New Testament as well as in the Old: *sed verum prius, ergo.* By this you may judge what I thinke of one of our Doctours assertion, *That Temples were holy onely in the holy use of them:* if his meaning be, they are holy no longer than during such use; would he say, that Ministers are sacred Persons onely whilst they are officiating in preaching, praying and celebrating the Sacraments, and at other times nothing differing from Lay-men? would he say, that the Lords Day is holy onely for the time that Divine Service continues, and no longer? *Par enim est ratio.* I confesse I heard one not long since preach so in the Pulpit. But, he was not aware by this assertion that he blew up his owne Tenet, concerning the reverence due to Churches and Altars. *Eadem enim est ratio loci & temporis sacri, quia utrumque sanctum est, neutrum prophanandum, sed omnino sancte habendum est, i.e. prout convenit sanctitati.* But, it is ordinary with Men who make passion and *studium partium* the rule of their Judgements thus to cut the throats of their owne principles. Here therefore I would desire you to consider & weigh this proposition, that a place may be said to be Holy in respect of relation to Divine presence,

preſence, not onely where God is actually preſent, but where he is wont to be; therefore *Daniel* prayed toward *Jeruſalem, etiam cum jam dirutum & concrematum jaceret Templum, neque arca fœderis amplius ibi extaret:* yea, even there where he hath once been in ſome illuſtrious & extraordinary manner. Witneſſe Mount *Tabor*, which onely for the glorious transfiguration of Chriſt thereon (having never had any other Divine relation) is by S. *Peter*, 2 *Epiſt.* 1. 18. termed *the Holy Mount: This voice* (ſaith he) *which came from Heaven, we heard when we were with him* ἐν τῷ ὄρει τῷ ἁγίῳ. Be it ſo that Sacraments are no longer Sacraments than in the uſe of them; yet are they Holy as long as they are for that uſe.

2. *Whether* ἡ ἁγία τράπεζα, *may be rightly called* Solium Chriſti.

I Expected no ſcruple at that ſpeech: For, if the Holy Table be *ſedes corporis & ſanguinis Chriſti*, why not *ſolium Chriſti?* what is *ſolium* but *ſedes, nempe Regia?* And, is not the Body of Chriſt βασιλικὸν σῶμα; Hence Antiquity called the Holy Table, ἅγιον ἅγιον, and the place where it ſtood, ἀνάκλισιν. The firſt in that place you mention for Altars ſtanding in the middle of the Quire. It is in a panegyrick Oration made at the dedication of a ſumptuous and magnificent Church built at *Tyre* (recorded by *Euſeb. Hiſt. Eccl. lib.* 10. *cap. Editione Græcolat.*

Græcola. p. 282, 283.) the structure and garnishing whereof the Panegyrist there at large describing, and amongst the rest, the Seats erected in the Quire for the honour of the Clergy, he adds καὶ τὸ ἅγιον ἅγιον θυσιαστήριον ἐν μέσῳ θεὶς, [and having placed the most holy Altar in the midst] ὡς ἂν εἴη τοῖς πολλοῖς ἄβατα, [that it might not be accessible to the multitude] τοῖς ἀπὸ ξύλου κατεσκευασμένοις δικτύοις, εἰς ἄκρον εὐτέχνως κατεργασίας ἐξηρτημένοις ὡς θαυμάσιον τοῖς ὁρῶσι παρέχειν τὴν θέαν. [He compassed it about, *reticulati operis cancellis ex ligno fabricatis, adeò ad summum solertis artificii elaboratis, ut mirabile intuentibus præbeat spectaculum.*] That of ἀνάκλισιν, for the place where the Holy Table stood, is to be found in *Theod. Hist. Eccles. lib.* 5. *cap.* 17. in that famous story of *Theodosius* after his absolution comming up into the ἀνάκλισα, and there staying (after he had offered) to receive the holy Eucharist (as he used to doe at *Constantinople*, for this was at *Millain*) Saint *Ambrose* admonisheth him to go out, ὅτι τὰ ἔνδον, ὦ βασιλεῦ, μόνοις ἐστὶν ἱερεῦσι βατά· τοῖς δ' ἄλλοις ἅπασιν ἄδυτά τε καὶ ἄθικτα. *Quoniam interiora, ô Imperator, solis sunt Sacerdotibus pervia, reliquis verò omnibus inaccessa, neque tangenda.* These two places I thought not unfit to cite, that it might appeare how farre the conceit of the Antients, and our differ in this point.

3. *How in the New Testament God or Christ our Lord can be said to have his Throne or place of presence in our Churches and Oratories, when they are not by Divine (as were the Tabernacle, and the Temple in the Old Testament) but Humane appointment, and without any such* Symbolum *as the Arke there was.*

I Answer: To direct or set apart a place for Divine Worship and the exercise of the Rites of Religion is *juris naturæ*, and approved by God from the beginning. It began not with that Tabernacle or Temple made by Gods speciall appointment to *Moses*; *Abraham*, *Isaac*, and *Jacob*, erected places of Divine Worship wheresoever they came, pitched their Tents without any speciall appointment from God, *tanquam nimirum ex recepta consuetudine generis humani*. *Noah* built an Altar so soon as he came out of the Arke. *Jacob* vowed a place for Divine Worship by the name of Gods House, where he should pay the Tythes of all that God should give him. *Moses*, *Exod.* 33.7. (before the Arke and that glorious Tabernacle were yet made) pitched a Tabernacle for the same purpose without the Camp, whither every one that sought the Lord was to goe, and called it אהל מועד the Tabernacle of meeting, *viz.* of meeting with God, not of Mens meeting together, as we meane when we turne it, Tabernacle of the Congregation: Of which

which perhaps more * [I passe by it; but see *Exod.* 29.42. *&c.* 30. 36. *Item Numb.* 17. 4. where God himself gives *ratio nominis*, the Tabernacle of meeting where I will meet with thee] hereafter. Now for the natute of these places, we can no where learn it better than from that of the Lord to *Moses*, *Exod.* 20. immediately after he had pronounced the Decalogue from Mount *Sinai*, where premising that they should not make with him (whom they had seen talking with them from Heaven) *gods of silver, and gods of gold:* and that *they should make his Altar* (namely, *whilst they were there in the Wilderness*) *of earth, and sacrifice their sacrifices thereon*; he adds, *In all places where I record my name, I will come unto thee, and will blesse thee.* Here is contained the definition of the place set apart for Divine Worship. 'Tis the place where God records his name & cõmunicates himself to men to bless them, *Ex.* 20. 24. בכל־המקים אשר אזכיר את שמי אבוא אליך וברכתיך *In every place where the memoriall I appoint of my name shall be*; or, *in every place set apart for the memorial of my name.* The memorial of Gods name is, any token or symbol wherby he testifies his Covenant, and, as it were, commerceth with Men. And though the Arke were afterward made for this purpose, as the standing memoriall of his name, and therefore called, *the Testimony and the Arke of the* * *Covenant.* * In the Arke were two Tables, contaning the Articles of the Covenant, and *Manna*

* Note that the LXX. always render אהל מועד *the Tabernacle of his meeting*, σκηνὴ μαρτυρίου, *the Tabernacle of his Testimony*, by which name it is mentioned in the N. Test. and sometimes called in the Old, *viz:* אהל העדות

which was the Bread of the Covenant) yet could not that here be ſpecially pointed at, as which yet was not in being, nor any commandement concerning the making thereof yet heard of. And ſo the words to be taken generally for any ſuch, as were the Sacrifices immediately before mentioned, and the ſeat of them the Altar, and therefore may ſeem to be more particularly referred unto: For, that theſe were fœderall Rites whereby the name of God was remembred, and his Covenant teſtified, may be eaſily proved; whence that which was burned upon the Altar is ſo often called, *The memoriall*: ſee *Levit.cap.*24.7. & *c.*2. *c.*5. *c.*6. And the Son of *Syrach* tells us, *Eccluſ.* 45. 16. *That* Aaron *was choſen out of all Men living to offer Sacrifices to the Lord, incenſe and a ſweet ſavour for a memoriall to make reconciliation for his People.* Adde, *Iſay 66. 3. qui recordatur thure, quaſi qui benedicat idolo.* But I muſt not ſtay too long in this. Now I aske, Did not Chriſt ordaine the holy Eucharift to be the memoriall of his name in the New Teſtament? *Hoc* (ſaith he) *eſt corpus meum,* τοῦτο ποιεῖτε εἰς ἐμὴν ἀνάμνησιν. And, there be thoſe that will not ſtick to ſay, *That Chriſt is as much preſent here as the Lord was upon the Mercy Seat between the Cherubims.* Why ſhould not then the places appointed for the ſtation of this memoriall under the Goſpel, have ſome ſemblable ſanctity to that where the Name of God was recorded in the Law? And though we be not now tied to one onely place as under the Law; and that God heares the faithfull prayers of his Servants (ſo he heares them whenſoever they are made unto him, yet

yet is the Lords Day ſet apart for one purpoſe, *Eadem eſt ratio loci & temporis)* whenſoever they are made unto him (as alſo he did then) yet ſhould not the place of his memoriall be promiſcuous & common, but ſet apart to that ſacred purpoſe.

You will ſay, this Chriſtian memoriall is not alwaies there preſent as at leaſt ſome one or other of thoſe in the Law were. I Anſwer: It is enough it is wont to be; as the Chaire of Eſtate loſeth not its relation and due reſpect though the King be not alwaies there. And remember, that the Arke of the Covenant or Teſtimony was not in *Jeruſalem* when *Daniel* opened his windowes and prayed thitherward. And that it was wanting in the Holy place all the time of the ſecond Temple, the ſeat thereof being onely there. You will ſay, In the Old Teſtament theſe things were appointed by Divine law and commanded; but in the New, we find no ſuch thing. I anſwer: In things for which we find no new rule given in the New Teſtament, there we are referred to the analogy of the Old: witneſſe the Apoſtles proofs taken thence for the maintenance of the Miniſtery, 1 *Cor.* 9. and the like; and the practice of the Church *ab initio*, in Baptizing Infants from the analogy of Circumciſion. In hallowing every Firſt day of the Week as one in Seven, from the analogy of the Jewiſh Sabbath. Saint *Hierome* implies as much in that ſpeech of his, *Ut ſciamus traditiones Apoſtolicas ſumptas ex Veteri Teſtamento, quod* Aaron *& filii ejus & Levitæ in Templo fuerunt, hoc ſibi Epiſcopi, Presbyteri, atque Diaconi vendicant in Eccleſia:* For, it is to be ſeriouſly conſi-

The Jewes report the Arke was ſet upon a ſtone placed at the Weſt end of the moſt holy place; ſee *Maymon. opin. Ainſworth*, in v. 10. cap. 17 Numb.

dered, that the end of Christ's comming into the world was not to give new Lawes, but to fulfill the Law already given, and to preach the Gospel of reconciliation through his Name to those who had transgressed it: Whence we see the stile of the *New Testament* not any where to carry the forme of enacting Lawes, but such as are there mentioned to be mentioned onely occasionally by way of allegation, interpretation, of proof, of exhortation, and not by way of re-enacting.

There comes now very fitly into my mind a passage of *Clemens* (a Man of the Apostolicall Age, *whose name* (Saint *Paul* sayes) *was written in the Book of Life*) in his genuine Epistle *ad Corinthios*, lately set forth, *page* 52. πάντα τάξει ποιεῖν ὀφείλομεν ὅσα ὁ δεσπότης ἐπιτελεῖν ἐκέλευεν, *omnia rite & ordine facere debemus quæcunq; dominus peragere nos jussit.* What doth he command? καιροὺς τεταγμένους τάς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, καὶ οὐκ εἰκῇ ἢ ἀτάκτως ἐκέλευσε γίνεσθαι, ἀλλ' ἀείσεμνοις καιροῖς τε καὶ ὥρᾳσι· πῶς τε καὶ διὰ τίνων ἐπιτελεῖσθαι θέλει αὐτὸς ἄριστα τῇ κατεστάτῃ αὐτοῦ βουλήσει, *i. e. præstitutis temporibus oblationes & liturgias obire, neque enim temerè vel inordinatè voluit ista fieri, sed statutis temporibus et horis: ubi etiam & à quibus peragi velit ipse excelsissima sua voluntate definivit.* But when hath the Lord defined these things, unlesse he hath left us to the analogy of the Old Testament?

4. *Concerning*

4. *Concerning the Objection of our Saviour's eating the Paſſeover, and firſt inſtitution of the Holy Supper in a Common place, in an Inne.*

AGainſt the ſuppoſed Sanctity or Dignity to be aſcribed to the Holy Table or Altar, as the place where the memoriall of the Body and Blood of Chriſt is repreſented, you object the Table and place of the firſt inſtitution, which was an ordinary Table and a common Inne; whereby it ſhould ſeem that the Table whereon it was afterwards to be celebrated ſhould no otherwiſe be accompted of. Firſt, I anſwer, it followes not, and that from the parallel of the inſtitution of the Paſſeover, which though at firſt it were killed in a private houſe, and the blood ſtricken upon the dore-poſts, yet afterwards it might not be ſo, but was to be offered in the place which the Lord ſhould chuſe, *Deut.* 16. 5, 6. to place his name there according to the Law given for all Offerings and Sacrifices in generall, *Deut.* 12. *à verſu* 4. *ad* 14. *incluſivè*, with a triple inculcation in one continued ſeries of ſpeech.

This Anſwer ſeems to me ſufficient for the Objection of the firſt Inſtitution. But there is one thing more yet to be conſidered; That there is not the ſame reaſon of the place where the ſacrifice is ſanctified or offered, and the place where it is eaten. Every ſacrifice was to be offered and ſanctified at the Altar where the blood was ſprinkled, and the

memoriall burned; but that done, it was eaten in an other place. Those which were eaten onely by the Priests in the Chambers of the Temple, those which the people were Partakers of (as the peace-offerings) out of the Temple. Of this nature was the Passeover, the Lamb being first to be offered, and slaine in the Temple, and the blood sprinkled on the Altar (according unto the Law, *Deut.* 16. and the practise, 2 *Cor.* 35. 1,2,6,10,11.) that done, to be eaten where they would; provided it were *in loco mundo*, in a cleane place: And thus was the paschall Lamb, whereof our Saviour eate, prepared and so sanctified, yea by proportion of all other sacrifices, the bread and the wine whereof the Holy Supper was instituted, for they were the * *Minchah*, or meat and drink-offering of the Passeover, such as all other sacrifices had annexed unto them: And to what end else was the Law so strict that they should bring all their sacrifices and offerings unto the place which the Lord should chuse, to put his name there, but that they might be sanctified & hallowed at the Lords Altar, before they feasted with them? whence perhaps that custome of the antient Church was derived; to offer the bread and wine upon the Holy Table, before it was consecrated to be the body and blood of Christ, because they supposed that at the first institution they had been so offered at the Altar in the Temple. But as the Jewes used not to eate their sacrifices, where they offered them, no more did the antient Christians thinke themselves bound

*; That which we usually in our Translation call *meat-offering* might more fitly be termed *bread-offering*, for such it was; and consider that the sacrifices being flesh were not eaten without bread and drink, which therefore were concomitants of them.

bound to eate the Eucharist, where it was conſecrated, in ſomuch that they carried it ſometimes to their houſes, and ordinarily ſent it to thoſe which were abſent. And if it be well obſerved in the practiſe of our owne Church, there is a difference commonly between the place of *conſecration* and the place of *eating*, though both be in the Chrrch.

Iuſtin in Apolog. 2.

True it is, that at the firſt inſtitution, though perhaps not the firſt hallowing of the bread and wine for the Paſſeover, yet the conſecration thereof to be the ſymbols of the body and bloud of Chriſt, was in a common roome, and that out of the neceſſity of the connexion which the materials thereof had with the viands of the Paſſeover: yet I ſuppoſe not the Houſe to have been of the condition of our Innes, but onely for ſuch ſacred entertainments as this was; of which ſort *Ieruſalem* muſt needs have had very many for the accommodation of ſuch as came to the Feaſt before the Lord, as the whole Nation was to doe three times a yeare.

If all that hath been yet ſaid will not ſatisfie this Objection, yet I hope what I ſhall now ſay will doe it fully: What needed there any Altar or place of relative preſence, where the Son of God the heavenly Altar, and Holy of Holies was himſelf preſent in perſon? Is not the Temple of God there where he is? And what Altar was ſo holy as his ſacred hands..

Apoc. 21 22. Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς παντοκράτωρ καὶ τὸ ἀρνίον.

5. *Why*

5. *Why in the poſture of our adoration of the Divine Majeſtie more reſpect ſhould be had to the Altar or Holy Table, than either to the Font or Pulpit, ſeeing they are alſo places of Gods preſence as well as the other.*

SUppoſe they be ſo, yet when there are many, why ſhould not that which hath the principality draw this reſpect unto it? A Man is preſent where any part of him is: yet when we ſalute him, or ſpeak unto him, we are wont to direct our ſelves unto his face, and that wherein his preſence is moſt principall & erected, not to his backer parts, or to his ſhoulders, though the organ of hearing be that way. Perhaps it was this principality, which that Doctor (or whatſoever he be whom you mention) intended when he ſaid, that *hoc eſt corpus meum*, was more with him, than *hoc eſt verbum meum*.

But I think for my part, firſt, that the compariſon of the Pulpit with the Sacraments and their places is heterogeneall. Secondly, that neither the Pulpit, nor the place of the Sacrament of Baptiſme are in this point, or for this purpoſe (we ſpeak of) of the ſame nature with the Altar.

For, it ought to be conſidered (though it be a thing nowadayes in a manner quite forgotten) that the Eucharift (according to the meaning of the Inſtitution) is the Rite of our addreſſe unto God the Father

Father in the New Teſtament, wherewith we come before him, to offer unto his Divine Majeſtie our thankſgiving, ſupplications, and praiſes in the name of his Son Jeſus Chriſt crucified for us.

That is, it is not onely a Sacrament; but, as the antient Church uſed to ſpeak, a Sacrifice alſo: For, that Sacrifices were Rites, whereby they invocated and called upon God, is a truth, though perhaps not ſo vulgarly taken notice of, yet undeniable, as on the Gentiles behalfe may be ſeen in *Homer* in divers places where he deſcribes the manner of offering Sacrifices. On the Jewes behalf by that ſpeech of *Saul*, 1 *Sam.* 13. 12. when *Samuel* expoſtulating with him for having offered a burnt offering, *I ſaid*, ſaith he, *the Philiſtins will come downe upon me to* Gilgal, *and I have not made ſupplication to the Lord. I forced my ſelf therefore and offered a burnt offering.* See alſo 1 *Sam.*7. 8,9. *Ez.* 6. 10. *Baruch* 1.10,11. 1 *Mac.*12.11. 2 *Chron.*7.12. *& ſequentia.* Hence of *Abraham* and *Iſaac* it is ſaid when they built Altars, that *there they called upon the name of the Lord*; but Altars were the place for ſacrifice. In ſtead therefore of the ſlaughtering of Beaſts, and the ſacrifices offered by fire and incenſe, whereby they called upon the name of God in the Old Teſtament, the Fathers and primitive Chriſtians believed that our Saviour ordained this Sacrament of Bread and Wine, as a Rite whereby to give thanks, and make ſupplication to his Father, in his name, in the New. The myſtery of which Rite they took to be this, that as Chriſt by preſenting his death, and ſatisfaction to his Father continually intercedes for

for us in Heaven: so the Church on earth semblably approacheth the Throne of Grace by representing his death and passion to his Father in these holy Ministeries of his Body and Blood.

Veteres enim (saith *Cassander*) *in hoc mystico sacrificio, non tam peractæ semel in Cruce oblationis (cujus hic memoria celebratur) quàm perpetui Sacerdotis & sugis sacrificii, quod in cœlis sempiternus Sacerdos offert; rationem habuerunt, cujus hic imago per solennes Ministrorum preces exprimitur.*

This that reverend and learned Divine M. *Perkins* (once Fellow of our society) saw more clearly, or expressed more plainly than any other Reformed Writer that I have yet seen, in his demonstrative Probleme, *titulo de sacrificio Missæ.*

Veteres (inquit) Cœnam Domini, seu totam cœnæ actionem & formulam, vocarunt sacrificium, tum aliis de causis, tum quia est commemoratio, adeóque repræsentatio Deo Patri, sacrificii Christi in Cruce immolati: He goes on, *Hoc modo* (saith he) *fideles etiam inter orandum, Christum offerunt Deo Patri victimam, dum scilicet mente affectúque ad sacrificium ejus unicum feruntur, ut Deum sibi habeant faciantq; propitium,* That is, What every Christian doth mentally and vocally when he commends his prayers to God the Father, through Jesus Christ, making mention of his death and satisfaction, that in the publique and solemne service of the Church was done by that Rite, which our Saviour ordained to be used in commemoration of him, in whose death and passion is founded the new Covenant of God with Men.

For

For here take notice that all thoſe bloody ſacrifices of the Law were fœderall Rites, or *epulæ fœderales*, as the Euchariſt alſo is, namely, that they were oblations, wherein the Offerer, (either by himſelf, or his proxie the Prieſt) banqueted, or eat and drank with his God, in token of covenant and reconcilement with him.

So that to approach God with this Rite, was to doe it by way of commemoration or renewing of a covenant with him, and as much as to ſay, Remember thy Covenant, which is the foundation of all Invocation; for, what hath Man to doe with God, to beg any favour at his hands, unleſſe he be in the Covenant with him? Whereby appears the reaſon, why mankind from the beginning of the world uſed to make their addreſſe unto their God by this Rite of ſacrificing, *viz: Ritu fœderali.* And this is that which the antient Church did, and ſuppoſed our Lord intended they ſhould doe in the holy Euchariſt of his death and paſſion; which therefore they called *the new or Chriſtian ſacrifice.* A definition whereof (as it conſiſts of the Rite and action both together) may be framed out of thoſe words of M. *Perkins, An oblation of thankſgiving and prayer to God the Father through Jeſus Chriſt and his ſacrifice upon the Croſſe, commemorated and repreſented in bread and wine.*

This is a point of great moment and conſequent worthy to be looked farther into, by all the learned of the Reformed Religion, leſt whilſt we have deſervedly aboliſhed that prodigious & blaſphemous ſacrifice of the Papiſts, wherein Chriſt is againe hypoſtatically

hypoſtatically offered to his Father, we have not (or but very implicitly and obſcurely) reduced that antient cõmemorative ſacrifice of Chriſtians wherein that one ſacrifice of *Chriſt upon the Croſſe* was continually by that ſacred Rite repreſented and inculcated to his Father, his Father put in mind thereof by thoſe monuments ſet before him, wherein we alſo teſtified our owne mindfulneſſe thereof, unto his ſacred Majeſty, that ſo he would for his ſake, according to the tenour of the new Covenant in his blood be favourable and propitious unto us miſerable Sinners: But, to cleare this point, and to remove all ſcruples, objections, and prejudices againſt it, is not for a Letter but a Volume.

This is enough for the end I intended: which was to ſhew how the Euchariſt is the Sacrament of our addreſſe unto God, and therein of a different nature from Baptiſme which is not ſo, but the Rite onely of our New Birth, whereby we become the Sons of God, and are admitted to be members of his Church, not the Sacrament whereby we exerciſe the functions of this new life, in worſhipping, invocating and glorifying God our Father through Jeſus Chriſt. Theſe premiſes conſidered, the Anſwer to your demand (*why in the poſture of our adoration of the Divine Majeſty more reſpect ſhould be had to the Altar or Holy Table, than either to the Font or Pulpit*) is plain and eaſie: namely, becauſe adoration is an act of addreſſe, and of tender of honour unto God, and therefore moſt fitly to be performed at or toward the place of our addreſſe, which is the Altar, whereat antiently as the Sacrament of the Euchariſt,

riſt, ſo the whole Devotions of the Church were performed and preſented to the Divine Majeſtie. The Pulpit is the place where God ſpeaks to us, not we to him. The Font the place where he reacheth his favour unto us, in accepting us to be his Servants, not where being initiated, we offer our ſpirituall ſacrifice and ſervice unto him: You muſt underſtand me here to ſpeak according to the antient manner of the Church. Whereas you ſeeme to queſtion, *whether the Jewes had any ſuch reſpect unto the Altar of burnt-offering?* I anſwer, they had, for it was ſo placed, that when they turned and worſhipped toward the Mercy Seat, they worſhipped toward it alſo; but the denomination of their poſture is from the Arke, as the principall memoriall of the Divine preſence, yet ſometimes from the Altar alſo, as 1 *Kings* 8.22.31. 2 *Chron*: 6. 13. *vide* & 2 *Kings* 18.22. *cum locis parallelis*, 2 *Chro*. 32.12. *Iſai*. 36.7. Alſo *Ecclus*. 47. 9. we have Δαβὶδ ἔστησεν ψαλμῳδὸς καθίσταλι τῷ θυσιαστηρίῳ, instead of that which is, 1 *Chron*. 16.4. ἔταξε κ̃ᾳ πρόσωπον τῆς κιβωτοῦ διαθήκης κυρίου. But the Altar of Incenſe better befits our Holy Table, than the Altar of Burnt-offering, though it may not untruly be affirmed if rightly taken, that the Sacrament of the body and blood of Chriſt is to us Chriſtians, both *arca fœderis, Incenſum & Holocauſtum*, being the cõmemoration of him who is all theſe unto us.

F I N I S.